



CHARLES BY THE GRACE OF GOD
King of England, Scotland, France and Ireland, Defen-
dor of the Faith, &c.



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A

13

SERMON

PREACHED

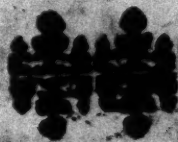
Before the

KINGS

Most Excellent Majesty

at OXFORD,

By H. K. D. D. *K*



OXFORD, *March 16*
1642

Printed for W. Web. 1643.

COMMON

PEREAD

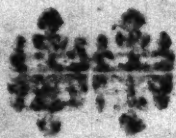
Before the

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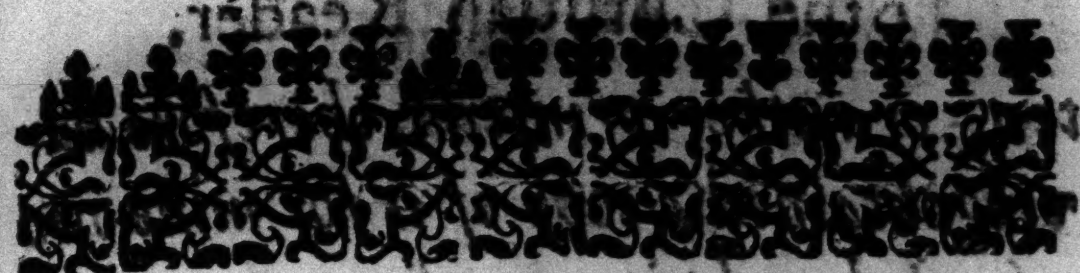
at Oxford

By H. K. D. D.



OXFORD, March 16

Printed for W. Webb. 1843.

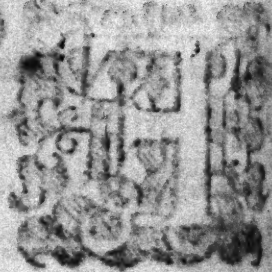


to the
CHRISTIAN
*ed in Reading here
to show eds*

H*Orsume as I was at this
Sermon among other au-
ditours, who judge it ve-
ry divine like for the
matter and the manner of bandling of
it, and afterward understood that
divers which heard it preached, and
more which did onely heare of it by
the report of others, were very
desirous to have the view either writ-*

To the Christian Reader.

sen, or rather printed: therefore ha-
ving obtained a copy of it for mine own
use, I thought it expedient to commit
it to the presse, for the publick good of
all such as will vouchsafe to
read it with patience,
and judge of it by
the rule of
charity.



**A Sermon preached at Oxford before the
Kings Most Excellent Majesty.**

Psal. 101. 1.

*I will sing mercy and judgement, to thee, O Lord, will
I sing.*

In this Psalm the Kingly Prophet
David declareth, how he will be-
have himselfe in his Kingdome:
first touching his own person: and
afterward touching his subjects,
both in the Court, and in the Countrey.

In this first verse of the Psalme, he undertaketh
or promisseth to sing; the dittie of the song is mer-
cy and judgement. The person to whom he sing-
geth is expressed in these words, *to thee, O Lord, will
I sing.*

In that he assumeth to sing the matter which he
hath in hand, it implyeth that he will doe it with
joy, with a loud voice, and with his full power.

It argueth joy: *For is any man among you afflicted?*
let him pray: is any merrie? let him sing. And how

should the children of the Captivity sing one of
the songs of Zion in a strange land, when they sit
mourning and weeping by the Rivers of Babel,
where they hang up their harps upon the willows
that grow thereby? And as a pleasant song re-qui-
eth a merrie heart so doth it also a stretched out
voice.

voice with great strength put thereunto. So then
 by this example of *David* we are taught in the
 meditations of our heart, the words of our tongue
 and the actions of our life, tending to godlinesse
 & justice, to do all with chearfullnes, fervency,
 and to the utmost of our power. For example, in
 the case of our inward affection toward God, our
 duty is, *To love the Lord our God with all our heart,*
Deut. 6. 5. with all our soule, and with all our strength. In the
 matter of Gods worship, joyed with the ad-
 vancing of his glory, & the furtherance of our sal-
2. Sam. 6. vation: behold David danceth before the Ark with
14. all his might: Of the Kingdome of Christ it is pro-
 phesied thus by the Psalmist: *Thy people shall come*
Psalm. 110. willingly at the time of assembling, thine army in holy
3. beantie. The zeal of Gods house did eat up the Priests
Psalm. 69. 9. prophet. And from the time of *Iohn the Baptist* to
Mar. 11. thereto, The Kingdome of heaven suffereth violence,
12. and the violent take it by force. If Paul come with
Act. 17. them, and see the Citie subject to idolatrie, his spirit
16. will be stirred within him, and if he and Barnabas
Act. 14. 14 being at Lystra perceive the people to sacrifice unto
22. 7. mil. them by the names of Iupiter and Mercurie, then they
23. 16. will take their clothes in signe of despising and burne
24. 1. ring it. If *Moses* when he cometh downe from
Exod. 32 Mount under stand that the people in an obsequious
15. unto made a golden Calf, and give worship unto it, also
the 21. his wrath waxeth hot, and he casteth the tables
 which were the work and writing of God
 of his hands, and breaketh them in pieces, and melting
 the Calf he burneth it in the fire, and grindeth it in
 powder

powder and streweth it upon the water, and maketh the
 children of Israel to drink of it, to despise them of their
 idolatrie. If we speake of charitable almes, then
 by S. Pauls rule, *The Lord loveth a chearfull giver.* 1 Cor. 9. 7
 If execution must be done upon the enemies of
 God and his holy Church, then *Jeremie* pronoun-
 ceth him *curst that doth the worke of the Lord neg-* Jer. 48. 17
ligently. We should by *Pauls* advice to the Ro- Rom. 12.
 manes, *be fervent in spirit.* And by this admoni- 14.
 tion given in the Epistle to *Titus*, we ought to be Tit. 2. 14.
zealous of good works. And surely, if any doe frame
 themselves after the pattern of the *Laodiceans*
 who were like warm, neither hot nor cold, it will
 come to passe that God shall spew them out of
 his mouth. Apoc. 3. 16.

To prevent which inconvenience, *David* here
 affirmeth that he will sing this heavenly dirge of
 mercy and judgement: the which words may be
 construed two wayes, the Analogie of faith pre-
 served. First, in respect of the time past by way
 of praise for Gods mercy toward himself, and
 Gods judgements against his enemies. Secondly
 in regard of the time to come touching the go-
 vernment of the Kingdom by way of practice of
 mercy toward the good, and of judgement a-
 gainst the bad.

The first interpretation yeeldeth unto us this
 doctrine in generall, that we should shew our
 selves thankfull unto almighty God for all his be-
 nefits bestowed upon us according to the com-
 mandement of God joyed with a comfortable
 promise

A Sermon preached

Pfal. 50. *Call upon me in the day of trouble, and so will I deliver thee, and thou shalt glorifie mee.* And after the example of the Psalmist laying: *Open thou my lips*
15. *Lord:* (that is, give me occasion to praise thee) *and my mouth shall shew forth thy praise.* And if God vouchsafe to deliver *David's* desolate soule from the sword and the power of the dog, from the lions mouth, and the hornes of the Unicorn, then will *David* declare his name unto his brethren and praise him in the midst of the congregation. But alas if a view be taken of us upon whom the ends of the world be come, it is to be feared that we shall be found no better in this case then they were in the daies of our Saviour Christ, when as *of ten lepers that were cleansed, onely one returned to give thanks.* And verily so have worldly minded men been usually accustomed to mistake the originall and spring-head of the temporall benefits which they receive, that the Nimrods of the earth, which lived in the dayes of *Habbacuk*
Hab. 1. 15 *when as they took up all with the angle, and*
16. *caughted it in their net, and gathered it in their yearn, whereof they rejoyced and were glad, then they sacrificed to their net, and burnt incense to their yearne, because (in their false imagination) by them their portion became fat, and their meat plenteous; that is they flattered themselves, and gloried in their own wit, force, and power, though thereby they had gotten all their victories with increase of wealth and honour, and robbed God of his glory.*

Before the King.

In revenge of such kind of unthankfulness, when as superstitious people, in the time of *Hosea*, ascribed *Hof. 2:7.* unto their lovers, (that is to their Idols) the gift of *to the 11.* their bread and wine, corne and oyle, wooll and flax, silver and Gold, then Almighty God returned in his high displeasure, and took away his corn in the time thereof, and his wine in the season thereof, and he recovered his wooll and his flax which he had lent unto them for a time to cover their shame withall.

But *David* to avoid the like both sinne and punishment also thereof, protesteth here, *that he will sing the mercie of God.* I say the mercy of God toward him, and not his owne merits. And hereupon it was that being hardly belet, and greatly distressed and perplexed in the daies of *Saul*, while his hope of the Kingdome was suspended, he maketh his prayer in these termes, *Shew thy marvellous mercies thou that art the Saviour of them that trust in thee, from such as resist thy right hand.* And he hopeth one day to come into the house of God, in the multitude of his mercie, looke *Psal. 17. 7.* back to former ages: and you shall find *Jacob* at his return from Mesopotamia, homeward in the way to Canaan being greatly enriched after the service of almost three apprenticeships under *Laban*, framing his prayer of thanksgiving in this wise. *O Lord I am not worthy of the least of all thy mercies, and all the truth, which thou hast shewed unto thy servant. for with my staffe came I over this Iordan, and now have I gotten two bands.* *Gen. 32. 10.* And I conceive assured hope, that by this example my gracious Sovereigne doth often meditate upon the mercy of God toward himself, in respect of the great increace of temporall blessings which he hath found and felt. And as for us beloved, all of us which

A Sermon preached

be ranged in the number of subjects, considering on the one side the manifold and heinous finnes, which have formerly reigned amongst us, both unpunished and unrepented of: and on the other side the fearful dangers that we have cleaped, I can say nothing, but that which *Jeremie* spake in his lamentations long agoe. *It is the mercies of the Lord that we are not consumed, because his compassions faile not.* Pray we therefore on the behalfe of our King, that it would please Almighty God to pronounce of him as he spake in elder time, *by Nathan of Salomon: I will be his father, and he shall be my son, and if he sin, I will chasten him with the rod of men, and with the plagues of the children of men, but my mercy shall not depart away from him.* Pray we likewise for this Church of England, Scotland, and Ireland, that God would vouchsafe to hallow it with the blessed promise which in *Isay* was uttered over the whole church of Christ militant by the spirit of prophesie thus; *The mountains shall remove, and the hills shall fall downe: but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.* This done, then may both King and Subjects, even every of us and with joyfull cheer that which we read in the *Psalme* *Ps. 135. 1. I will sing the mercies of the Lord for ever.* Thus *David* having already sung the mercy of God toward himself, he will sing also the judgement of God toward his enemies. And to begin with his grand and capitall enemy King *Saul*: after that he had been wounded by the archers of the Philistines, fearing lest the uncircumcised should have come and thrust him thorow, and have mocked him, he took a sword, and fell upon it himself: and so a cruell fate had

Lam. 3. 32

2. Sam. 7.
14. 15.

Ps. 135. 1.

1. Sam. 31.
3. 4.

Before the King

had a desperate end. And as for *Doeg's* chief enemies
in the Court among *Saul's* favourites, namely *Chus*
and *Doeg*, we read the ruine of them both. For *Chus*
travailed with mischief, and brought forth a lie. He
made a pit and digged it, and fell into it himself, his
mischief returned upon his own head, and his crutch
fell upon his own pate. And after that *Doeg* had for a
space boasted himself in his wickedness, that being a
man of power he could doe mischief, at
the length God plucked him out of his tabernacle,
and rooted him out of the land of the living. Beside
these particulars, God gave unto *David*, the necks of
his enemies in generall, and he did beat them as small
as the dust before the wind, and he did tread them flat
as the clay in the streets. Thus let thine enemies per-
ish O Lord, and the Kings enemies likewise, but let
him be as the Sunne when he riseth in his might.

Now the good that may ensue by the consideration
of the fall of Gods & the Churches enemies, is of
two sorts. First God is thereby magnified, as may ap-
pear in the person of *Pharaoh*, whom God appointed
for this cause, to shew his power in him, and to de-
clare his name throughout all the world. And in the
destruction of the *Babylonians*, the earth was filled
with the knowledge of the glory of the Lord, as the
waters cover the Sea. Secondly, men (if they have
grace) may thereby be edified, according to the con-
fession of the faithfull in *Isaiah*, laying: We O Lord have
waited for thee, in the day of thy judgement: for seeing
thy judgements are in the earth, the inhabitants of the
world shall learn righteousness. *Hieremias* hath long
suffered, and judgement, in
respect of the time past by way of praise and thank-

A Sermon preached

be ranged in the number of subjects, considering on the one side the manifold and heinous sinnes, which have formerly reigned amongst us, both unpunished and unrepented of: and on the other side the fearfull dangers that we have cleaped, I can say nothing, but that which *Jeremie* spake in his lamentations long agoe.

Lam. 3. 22. *It is the mercies of the Lord that we are not consumed, because his compassions faile not.* Pray we therefore on the behalfe of our King, that it would please Almighty God to pronounce of him as he spake in elder time,

2. Sam. 7. 14. 15. *by Nathan of Salomon: I will be his father, and he shall be my son, and if he sin, I will chasten him with the rod of men, and with the plagues of the children of men, but my mercy shall not depart away from him.* Pray we likewise for this Church of England, Scotland, and Ireland, that God would vouchsafe to hallow it with that blessed promise which in *Isay* was uttered over the whole church of Christ militant by the spirit of prophesie thus; *The mountaines shall remove, and the hill shall fall downe: but my mercie shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.* This done, then may both King and Subjects, even every of us meet with joyfull cheer that which we read in the *Psalme*,

Psal. 118. 1. *I will sing the mercies of the Lord for ever.*

Thus *David* having already sung the mercy of God toward himself, he will sing also the judgement of God toward his enemies. And to begin with his grand and capitall enemie King *Saul*: after that he had been wounded by the archers of the *Philistines*, fearing lest the uncircumcised should have come and thrust him thorow, and have mocked him, he took a sword, and fell upon it himself: and so a cruell life

had

1. Sam. 31. 3-4.

Before the King.

had a desperate end. And as for *David's* chief enemies in the Court among *Saul's* favourites, namely *Chush* and *Doeg*, we read the ruine of them both. For *Chush* travailed with mischief, and brought forth a lie: he made a pit and digged it, and fell into it himself, his mischief returned upon his own head, and his cruckie fell upon his own pate. And after that *Doeg* had for a space boasted himself in his wickednesse, that being a man of power he could doe mischief, at the length God plucked him out of his tabernacle, and rooted him out of the land of the living. Beside these particulars, God gave unto *David*, the necks of his enemies in generall, and he did beat them as small as the dust before the wind, and he did tread them flat as the clay in the streets. Thus let thine enemies perish O Lord, and the Kings enemies likewise, but let him be as the Sunne when he riseth in his might.

Now the good that may ensue by the consideration of the fall of Gods & the Churches enemies, is of two sorts. First God is thereby magnified, as may appear in the person of *Pharaoh*, whom God appointed for this cause, to shew his power in him, and to declare his name throughout all the world. And in the destruction of the *Babylonians*, the earth was filled with the knowledge of the glory of the Lord, as the waters cover the Sea. Secondly, men (if they have grace) may thereby be edified, according to the confession of the faithfull in *Isa*, laying: We O Lord have waited for thee, in the way of thy judgements: for seeing thy judgements are in the earth, the inhabitants of the world shall learn righteousness.

Hitherto *David* hath sung worthy and judgement, in respect of the time past by way of praise and thank-

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giving. Now he proceedeth to sing the same song in regard of the time to come touching the administration of his Kingdom by way of practice, knowing that *the duty of Princes and publick Magistrates, is, to be the Ministers of God for the wealth of them that do well by the exercise of godlinesse and honesty, and to take vengeance on them that doe evill, committing impiety and iniquity.* And these two mercy, and judgement, must go hand in hand, being in association combined together lest if they were altogether, and utterly severed, then mercie without judgement might turne into foolish pitty, and judgement without any temper of mercie might become extreme cruelty.

And first to speak of *Mercie*, happy is that Prince who hath the wisdom and the will to be mercifull to whom, and when, and where it is expedient. For *such mercie and truth preserveth the King, and his throne shall be established with mercie,* Moreover happy is that countrey, where mercie and truth meet together, and so righteousness and peace kisse one another, and worldly happy are those subjects to whom the prince vouchsafeth to shew mercie and loving kindnesse. For *the Kings wrath is like the roaring of a Lion, and is messengers of death: but in the light of his countenance is life, and his favour is as a cloud of the latter raine, and like the dew upon the grasse.* And David well knowing how laudable and honourable it was to be mercifull with discretion, being established in his Kingdom, he made enquiry if there remained yet alive any of the house of Saul, on whom he might shew the mercie of God (that is, such mercie as is acceptable to God) for his old dearest friend *Jonathans* sake. And we find it to be a laudable custome of Princes, that I may speak in

Rom. 13.

3.

1 Pet. 2. 14

P. o. 20. 28

Psal. 85.

10.

Pro. 16. 14

15. & 19.

12.

2 Sam. 9.

1. 3.

before the King.

the Scripture phrase in the Psalmes, by hearing the mourning of the prisoners, and delivering the children of death. And in *Isay*, by loosing the bands of wickednesse, and by taking off the heavy burdens, by letting the oppressed go free, and by breaking every yoke, former extortions, exactions, and other grievous oppressions: O how faire a thing is this mercie in the time of anguish and trouble? It is like a cloud of raine that cometh in the time of drought. Thus can David shew Mercie, when he thinketh it meet, and Indgement also when the matter so requireth it. For he is not ignorant, that the establishment of the Kings throne is Justice, and Indgement: and the seat thereof is peace. Yea manifold is the good effect which followeth the executing of justice upon malefactors.

First it is profitable to the offendours themselves, for affliction giveth understanding. Foolishnesse is bound in the heart of a child: but the rod of correction shall drive it away from him. The rod and correction give wisdom; the blowes of the rod shall drive out the evil, and the stripes within the bowels of the bellie: that is, sharpe punishment which pierceth even the inward parts, is profitable for the wicked to bring them to amendment. But on the contrarie, he that spareth the rod spoileth the child: witnesse the example of Heli towards his sonnes Hophni and Phinehas. And of David toward his son Aduijah whom he would not displease from his childhood, to say, *Why hast thou done so?* and so in the end he proved a presumptuous traytor, and rank rebell. Secondly, this exemplarie justice is commendous unto others that are by-standers and beholders, who may learn to beware by their neighbours harms, according as Moses willet punishment to be afflicted upon the transgressours of the law, that Israel may hear and feare.

Where-

Psal. 102

Isa. 58.7

Eccles. 35.

19.

Prov. 16

12.

Isa. 32.17.

Prov. 12

15.

Pro. 29.15

Pro. 20 30

Pro. 13 14

1 Sam. 2.

12.22.23.

24.

1 Reg. 1.6

Deut. 13.

11. and

17.13. and

21.21.

4 Summary

Whereupon *Salomon* groundeth this exposition of policie, or judicial proceedings: *Smite a scorner and the foolish will beware:* that is to say, the simple and ignorant men learn their duty when they see the wicked punished. And for this cause did God by *Moses* command that the centers of *Korah* and his complices being 250 in number, who had been destroyed and consumed by a fire that came out from the Lord, should be taken and beaten forth into broad plates, for the covering of the Altar, that they might be a signe to the children of *Israell* of Gods judgements against all mutinous, seditious, and rebellious persons. Whereas on the other side, If the incestuous person at *Corinth* be not censured by excommunication, behold, *a little leaven leaveneth the whole lump.* And by the judgement of the preacher, because sentence against an evill worke is not executed speedily, therefore the heart of the children of men, is fully set in them to doe evill: that is, by way of abridgement, where Justice is delayed, there sinne reigneth. Therefore the Princely Psalmist promises in the last verse of this Psalm, betimes to destroy all the wicked of the land, that he might cut off all the workers of iniquity from the citie of the Lord.

Thirdly, the executing of hainous and notorious offenders withholdeth the wrath of God from the publick state of the Realme, by taking evill out of *Israell*. But the unpunishing of *Achan*, (though his crime was unknown) was so hurtfull to the host of *Israell*, that the hearts of the people melted away like water. Neither could the great dearth in *Dauids* time be removed, nor God fully pacified for *Sauls* cruelty, long before committed against the *Gibeonites*.

Prov. 19.

Numb. 16
37. 38. &c

1. Cor. 5. 6
Eccles. 8.
11.

Psal. 101.
8.

Deut. 17.
12. &c.
22.
Josh. 7. 1.

2 Sam. 21.
1. 6. 14.

before the King.

Cananites, till seven of *Sauls* offspring were hung up to the Lord in *Gibeah of Saul*. In brief due execution done upon great and grievous malefactors, is a sacrifice acceptable unto God, and a preservative of the state of the Church and commonwealth. Therefore, *a wise King scattereth the wicked, and causeth the wheel to turne over them.* Prov. 20. 26.

But here must be inserted a caveat against all cruelty in execution of justice. For by the law of *Moses* even in seeking of birds nests, it was not lawfull to take the damme with the young. Neither might the body of the executed malefactor remain all night upon the tree. Beside this, God would not turn to them of *Damascus*, because they had threshed *Gilead* with threshing instruments of iron, neither would he turne to the children of *Ammon*, because they had ript up the women with child of *Gilead* that they might enlarge their own border: there is like to be judgement merciless to *Pilate*, who would shew no mercy: but mingled the blood of some that had offended him, with their own sacrifices. Yet no marvell it is that he did so, for though the righteous man regardeth the life of his beast, yet even the mercies of the wicked are cruel. Deut. 22. 6
Deut. 21. 22, 23
Amos 1. 3
Jam. 2. 13
Luke 13. 2
Pro. 12. 10

Howbeit, though cruelty is alwaies to be abhorred, yet remissnesse in dealing with the adversaries of the church, the practicers and maintainers of a false worship, is likewise to be excluded, because it is most perilous to the church of God, as appeareth by the history of the *Cananites*, who by the connivency of the *Israelites* being permitted to converse with them, and to live quietly among them, became prickles in their sides, and thornes in their sides. When *Ioash* the King of *Israel* came downe to visit *Elisha* lying sick upon Numb. 33 55.

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his death bed, he was willed by the Prophet to take into his hand the arrow of the Lords deliverance against *Aram*, and to smite the ground: wherupon he smote thrice and ceased: But the man of God was angry with him and said, thou shouldest have smitten five or six times, so thou shouldest have smitten *Aram* till thou hadst consumed it, where now thou shalt smite *Aram* but thrice; the meaning is, that *David* deserved just reproof, and great blame, because he seemed content to have victorie against the enemies of God, for twice or thrice, and had not a zeal to overcome them continually, and destroy them utterly. And surely *Saul* cannot spare *Agag* saving to his own hurt. Neither can *Abab* have the life of *Ben-hadad*, but with his own losse. Wherefore the King *Asa* did not faile to depose his grandmother *Maachab* from her regency, because she had made an Idoll in a grove, which Idoll he brake down, and stamped it, and burnt it at the brook Kidron.

Consider here a little with me (beloved) the mishap, (that I say not miserie) of divers Princes (keeping me within the limits or bounds of the holy Scripture) in this case of shewing mercy, & practising of judgement.

For first of all it falleth out not seldome, that those notorious malefactours deserving death, whom Princes do pardon in mercie, (if not upon foolish pitie) doe afterward most unthankfully and treacherously seek to take the Scepter out of the hand, and to pull the Crown from the head, and to withdraw life from the body of their benefactors, who had graciously forgiven them their crimes, and so consequently given to them their lives, lands, goods, libertie and all. This may be fitly exemplified in *Absalon*, who after that

before the King.

that he was pardoned for the murdering of his brother *Amnon*, and restored to favour in Court, rose up early, and stood hard by the entering in of the gate, and reached forth his hand to every suiter of account, and by slander, flattery, and faire promises, he stole away the hearts of the people, and at the length he brast forth into actuall rebellion against his naturall father. *Joab* likewise when he had escaped without punishment for stabbing of *Abner*, he was thereby emboldned to proceed forward to the murdering of *Amasa*, and this done without controlement, he presumed to aid aspiring *Adonijah* to the prejudice of *Salomon*, who was to succeed in the Kingdome by the appointment of his father *David* yet living.

Secondly, Princes have beene sometimes overawed by the Peeres of the Realme, or otherwise for fear of the tumult in the State, they durst not either shew kindnesse, and give entertainment to good men whom they loved, or to execute mighty malefactours, as in duty they should have done. Of the first sort we have an example in *Achish* the King of Gath, who confessed that *David* pleased him as an Angel of God, but therewithall he told him that he must be packing out of his company, because the Princes of the Philistines did not favour him. Of the second sort we have an example in *David*, who though he spake & did much in detestation of *Joabs* murdering of *Abner*, yet he durst not put him to death for it, as it may be collected by these words of his: *I am this day weake and newly anointed King: and these men the sonnes of Zeruah be too hard for me: the Lord reward the doer of evil according to his wickednesse.*

But this falleth out well and rightly, that whom *Da-*

A Sermon preached

¹Reg. 2. 5. *David* spared in policie, those *Salomon* executed in judge-
^{6. 8. 9. 31.} ment, as railing *Shimei*, and bloody *Ishb.*
^{44 45. 46.}

Here let me stand a little upon *David*s promise to
sing *mercy and judgement*, and consider whether hee
performed the same alwaies or not. I will put the case
in the example of lame *Mephibosheth* the sonne of his
²Sam. 9. old and deare friend *Jonathan*, to whom I confesse he
^{1. 3. 7.} did kindly shew mercy for his fathers sake, by resto-
ring unto him all the fields of his Grandfather *Saul*,
and licensing him to eat bread at his owne Table con-
tinually: but when he came to the point of judgement,
I finde him defective. For when *David* fled before the
²Sam. 16. face of *Absalon*, *Ziba* the servant of *Mephibosheth* mee-
^{1, 2, 3, 4.} teth him with a large present of his Masters goods, and
presenting the same unto him, he frameth sycophantly
a most false accusation of treason against his Master,
as though he had said, this day shall the house of *Isra-*
el restore me the Kingdome of my father. Whereupon
rashly without leaving the one care for the defendant,
he gave sentence, condemning the innocent in favour
of the plaintiffe, being a calumniator, laying to *Ziba*, be-
hold thine are all that pertained unto *Mephibosheth*, and
when as *Mephibosheth* afterward met *David* returning
after the overthrow of *Absolon*, & fully cleared himself
of the haynous crime of treason wherewith he had
²Sam 19. beene falsely charged, then *David* giveth sentence in
^{29.} this wise, *Thou and Ziba divide the lands*. Herein *Da-*
vid did evill in taking his land from him before hee
knew the cause, but much worse that knowing the
truth, he did not restore them. And here we may ob-
serve that in the case of justice our *Deorum* is more upright
then our *negis*, our contemplation is sounder then our
practice. Or to speake to the capacity of the meanest
hearer,

before the King.

hearer, a man may more easily perne the cause of Justice in his private study, then rightly practice it in publicke upon the Bench. For in solitary meditation a man may without difficulty abandon all rashnesse, and partiall affection; but in judiciall place abroad, respect of persons, and other corruptions doe easily enter into our mindes and hearts, by the Ministry of our eyes and ears.

Now the way to prevent this mischief, is to doe that sincerely, which *David* promiseth here to doe; namely, *to sing unto the Lord*, that is, to shew *mercie*, and practise *Judgement* to the glory of God, whereunto all things ought to be referred, according to Saint *Pauls* direction, *whether ye eat or drinke, or whatsoever ye doe, do all to the glory of God.* Insomuch as almes must be given in charity without the sound of a trumpet, and prayer must bee made of devotion without publicke ostentation. And to descend from the generall doctrine to the particular instruction which I have in hand, miserable was the case of that wretched Judge who did right to the poore widow, nor for feare of God, or reverence to man; but only to avoid her clamor and importunity. And no better was the case of the Philistins in the booke of the Judges, who when as the Timnite gave his daughter being *Sampsons* wife, to another man, they regarded not to punish this unjust and adulterous act: But when as *Sampson* in revenge of this wrong, had with three hundred Foxes turned taile to taile having firebrands fastened thereto, set on fire, and burned up the rickes and the standing corne with the Vineyards and Olives of the Philistins: then they came up in troopes and burnt the Timnite and his daughter with fire. Thus the wicked punish not

1 Cor. 10.

31.

Mat. 6. 1.

to the 7.

Luke. 18.

4. 5.

Judg. 15. 1

to the 7.

A Sermon preached

vice for love of Justice, but to be revenged in respect of former losse, and for feare of future danger which else might come unto them.

Again, *to thee O Lord will I sing*; that is, howsoever by the chaunting of this ditty of *mercy & judgement*, I shall seem to howle in the eares of the ungodly, yet my song to thee, O Lord, shall be thought very melodious. Whereby we are taught this generall doctrine, that in doing of our duty in our severall vocations, this ought to be our comfort, that our words and workes are pleasing unto God, howsoever they be displeasing to the world of wicked men. So though *Noe* was scorned by the men of his time for preparing the Arke and urging repentance to prevent the perill of the Deluge to come: yet is he by the providence of God *ad perpetuam rei memoriam*, Chronicled for a Preacher of righteousness. And though *David* for dancing before the Arke, being girded with a linnen Ephod, was by his wife *Michal* despised in her heart, yet was he had in most high reputation by the maids of honour attending upon *Michal*. Yea *David* will yet bee more vile then thus, and he will be low in his owne sight, knowing that all shall bee acceptable in heaven, which here on earth done before the Lord, that is for no worldly affection, but only for the zeale which we beare to Gods glory.

2 Pet. 2. 5.
2 Sam. 6.
14. 16. 20.
21. 22.

Isa 8. 18.
VV. 1. 5.
15.
Mat. 11.
18. 19.

Act. 26.
24. 25.

Isai and the children which God gave unto him, were as signes and wonders in Israel: yet their reward was with the Lord. If *Iohn* come neither eating nor drinking, they say he hath a divel. And if the Son of man come eating and drinking, they say behold a glutton, and a drinker of wine, a friend of publicans and Sinners: But yet wisdom is justified of her children.

before the King.

Men. If *Festus* be judge of *Paul's* speeches, then *Paul* 1 Cor. 5.
is beside himselfe, much learning doth make him mad. 9. 13.
Howbeit, *Paul* is not mad, O noble *Festus*, but he spea- Ibid. v. 3.
keth the words of truth and sobernesse. The Apostles
were made a gazing-stock unto the world, and to the
Angels, and to men, they were counted as the filth of
the world, and the off-scouring of all things: howbeit 2 Cor. 4.
they passed very little to bee judged of mans judge- 15. 16.
ment: knowing that they were unto God the sweet sa-
vour of Christ in them that are saved, and in them
which perish: to the one, the favour of death unto 2 Sam. 23.
death, and to the other the favour of life unto life.

Thus the sweet singer of Israel promiseth to sing
the divine ditty of *Mercy* and *Judgement*, to the Lord
of Lords, even God the Father, the Son and the Holy
Ghost; to whom three Persons, and one everliving
God, be all honour and glory both now, and for ever-
more, *Amen*.



FINIS.

